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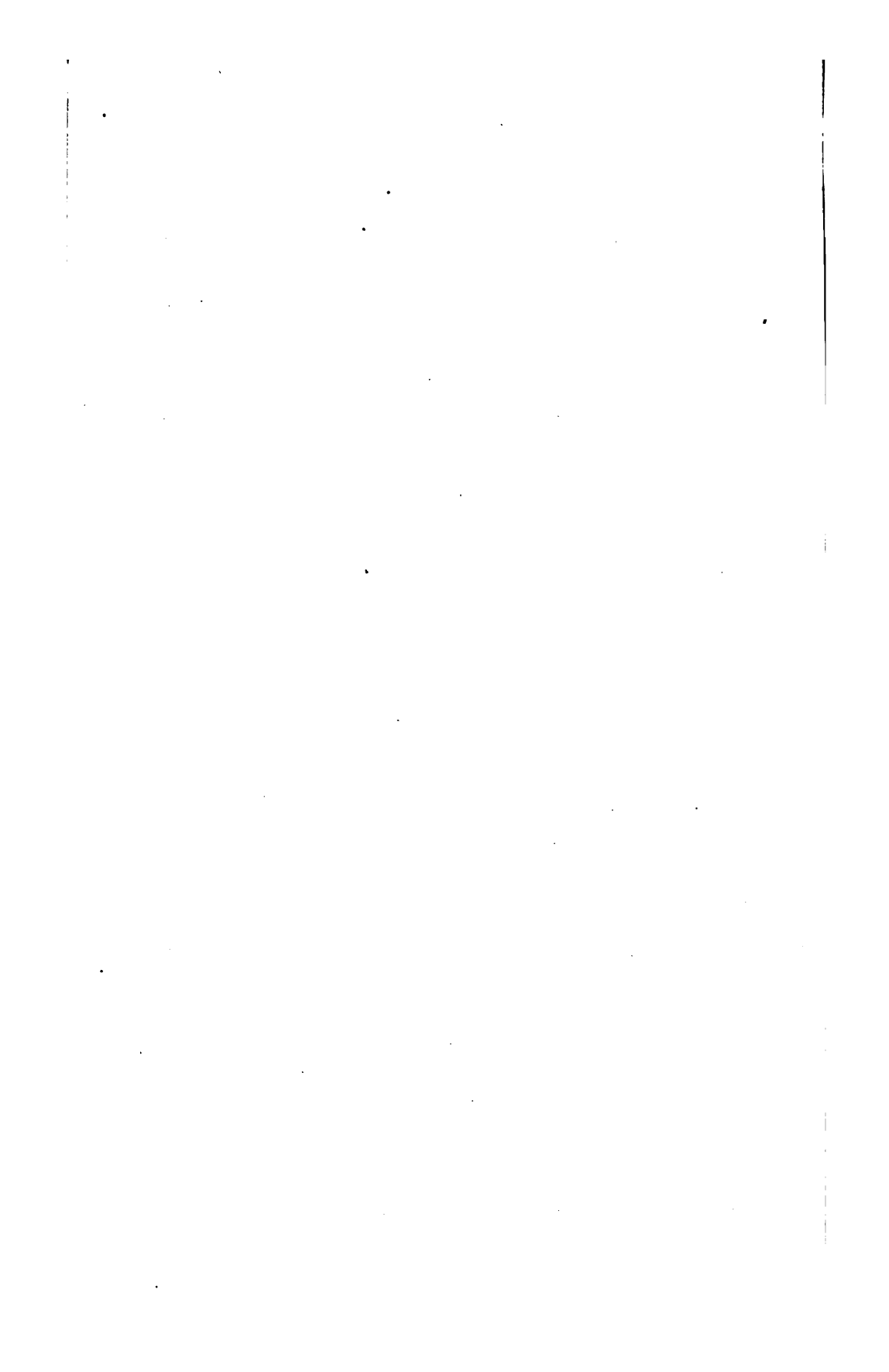
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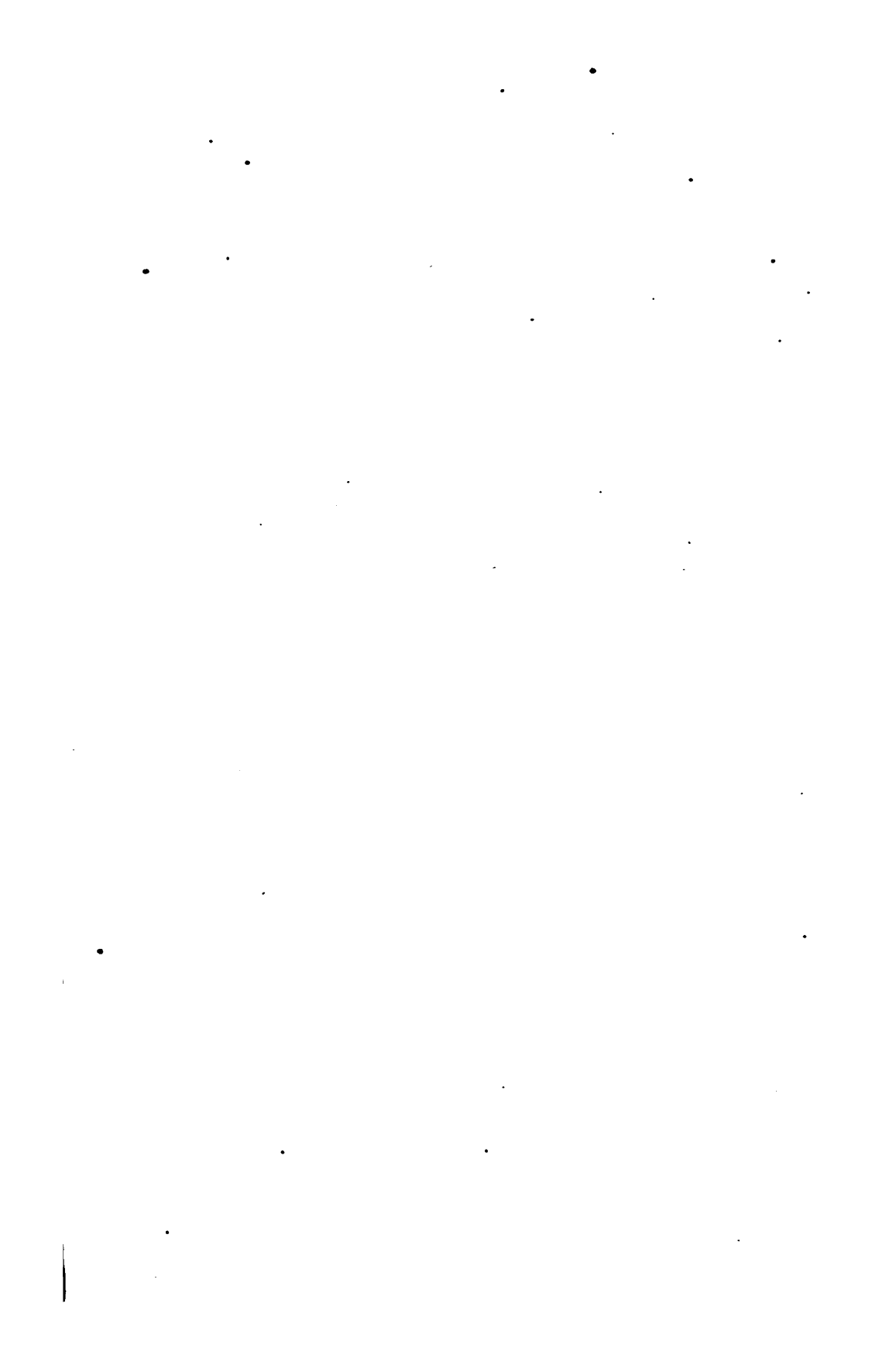
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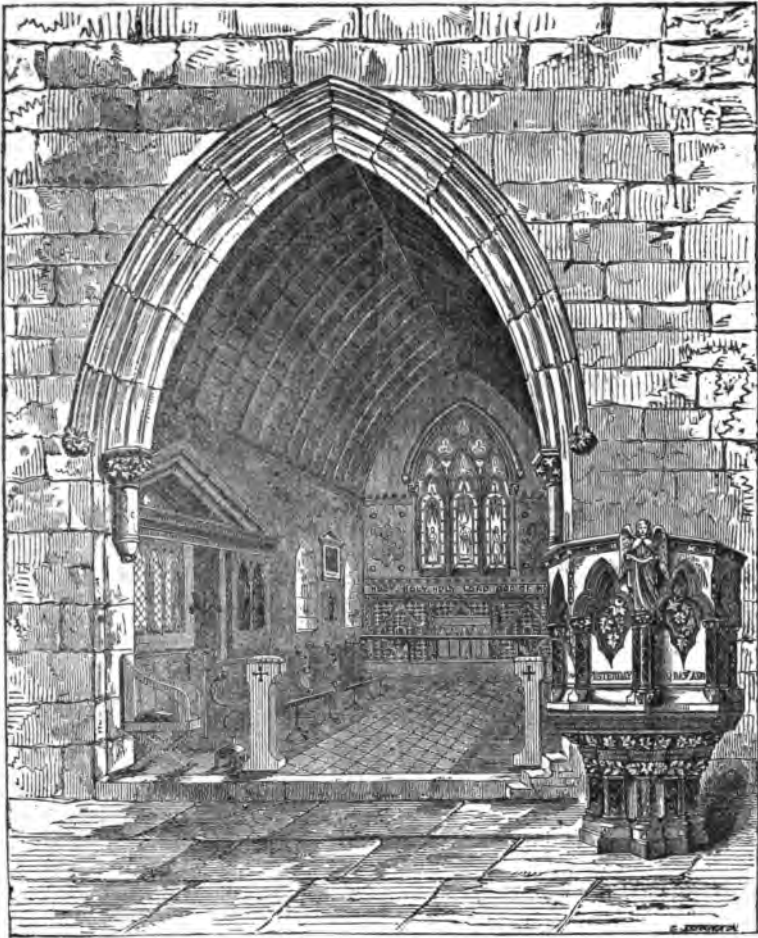
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THE CHANCEL OF WHITNASH CHURCH,

A History and Description
OF THE
PARISH OF WHITNASH.



WHITNASH CHURCH, WEST END.

MDCCCLXV.
PRINTED AT THE WHITNASH PRESS.

Whitnash Church 8.107



A HISTORY AND DESCRIPTION
OF THE
PARISH OF WHITNASH.

Whitnash is a secluded rural village, about one mile south of Leamington Priors, and three miles south-east of Warwick. Until the enclosure in the year 1850, it had no direct road leading to it, and could only be approached by lanes and paths across the cultivated fields.

Whitnash was, in all probability, a village of the Britons in the time of the Romans, as the parish is bounded on its southern side by the Roman Fosse Road, and its name is derived from two Celtic words, *Coit*, *Quit*, *Whit* signifying a wood, and *Nes* or *Nas*, which means near. It was called in very ancient times *Witenas*, or the place near the wood. Roman coins of an early date have been recently dug up from the stone work of a house at the south-western corner of the parish, within half a mile of the Roman camp at Chesterton—(*castra* camp, and *ton* or *town*). Chesterton was one of

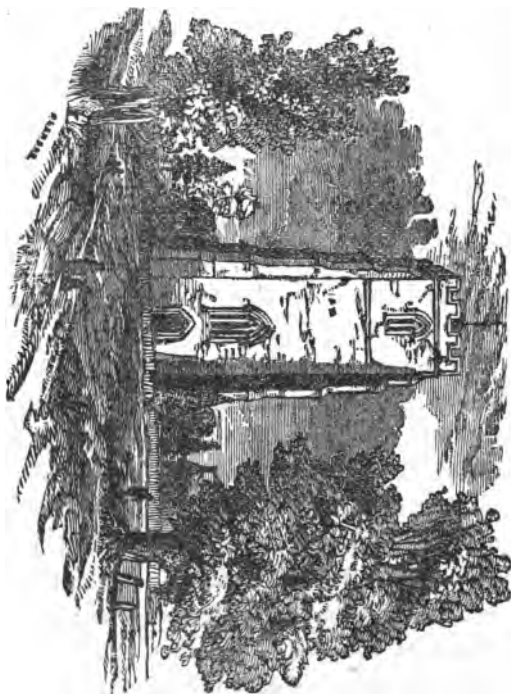
the Roman stations on the great Fosse Road, which led from the South Coast near Bridport, by way of Cirencester, right across the Island to Newark, Lincoln, and the Humber. Consequently, Witenas, or "the place near the wood" was on the great highway by which the Roman armies marched, and by which the commerce of the time penetrated to the interior of the country. The wood itself, which gave the name to the place has disappeared, but the luxuriant growth of trees throughout the parish, especially of elm trees, shews that in ancient times, before the complete enclosure and cultivation of the land, the name must have been most appropriate. The woody slopes of Whitnash, as seen from the direction of the Fosse Road, must have formed a prominent feature in the landscape, and thus likely to give a name to a collection of huts, erected by a native tribe on the borders of the great Roman Road. And even now the houses and cottages of the village as they are approached from almost any direction, peep out from the midst of embowering trees, as if to vindicate the right of the village to its ancient name—"The place near the wood."

It is probable that in very early times the habitations of Whitnash, were chiefly confined to the southern limits of the parish near the Fosse Road, within easy reach of the Roman station of Chesterton; and that it was only in Saxon times, when the kingdom of Mercia had been established, and the king and people had been converted to christianity, that a Church was founded at the northern end of the parish as being more accessible to Warwick, Kenilworth, and Offa's Church and Bury, places of some importance in Anglo Saxon history. In Domesday book, drawn up by William the Conqueror, Hunfridus is said to be possessed of the Manor of *Witenas*, and his son or grandson, Atrop Hastang, gave eighteen acres of

HISTORY OF WHITNASH.

land to the Church, on the day of its dedication, in the reign of Henry I., (A.D. 1100 to 1135). The previous Church was probably a meaner structure, composed of rough timber and unhewn stones. In all probability the remains which were discovered in the course of recent restorations belonged to this early Church of Atrop

WHITNASH CHURCH, WEST END.



Hastang—*viz.*, the narrow deep lancet window, high from the ground, without a trace of glass, and other evidences of great antiquity. This Atrop, Hastang, not only endowed the Church, but gave its patronage to the Monks of Kenilworth, by whom it was held

until the reign of Henry VIII. It is thought from traces in the mouldings of the windows, &c., that the nave of the Church was restored about a century after its erection, (circa 1240), in the reign of Henry III.; and again by Sir Thomas de Haseley, in the reign of Edward I., and during the incumbency of Henry de Compton, who was Rector of Whitnash, from A.D. 1302 to 1326, a period of twenty-four years. The Tower is of still later date, and appears from its mouldings and tracery to have been built A.D., 1350 to 1370. while some of the restorations may be as late as the time of Benedict Medley, whose monument is fixed on the south wall of the Chancel, and who apparently took great interest in all that concerned the Parish. The masonry, however, of the side walls of the Church and Chancel, was either very imperfectly finished, or else the foundations were very improperly laid, or graves were allowed to encroach within the proper distance, for within a few years it became necessary to build stone buttresses for support. Two such stone buttresses are still to be seen on the north side of the Church. And, notwithstanding these buttresses and others of brick, which were subsequently added, the walls of the edifice had so far swerved from the perpendicular at the time of its recent rebuilding—that the Chancel was twenty-eight inches wider at the wall-plates than at the pavement. The walls of the nave or body of the Church have not given way to so great an extent, although from the inequality of the style and courses of the masonry, they must have stood in need of frequent repair at irregular intervals. When part of the south wall was taken down to make way for the stone pulpit and new arch, A.D. 1862, a narrow lancet window was discovered upwards of seven feet from the ground; and a careful

examination shewed that no glass had ever been inserted in it. This is a proof of its great antiquity—since up to the period of its being walled up, glass was not commonly used for village Churches.

The irregular “herring bone” work at the side of the porch, in the opinion of Mr. Gilbert Scott, the Architect, may date as far back as the Saxon period, as it was not unusual in rebuilding a Church, to leave some portion of the earlier Church standing. Thus the Norman Church of Atrop Hastang, A.D. 1200, might retain the south door of its Saxon predecessor.

In the year 1851, in consequence of the threatening state of portions of the chancel, the present Rector called in Mr. George Gilbert Scott, of London, to inspect and report on the building. His opinion was, that though the Chancel might stand a few years longer, its state, on the whole, was such as nothing but a complete restoration would ever make it permanently suitable to a place of worship. Preparations were consequently made, during the next few years, for the work of re-construction.

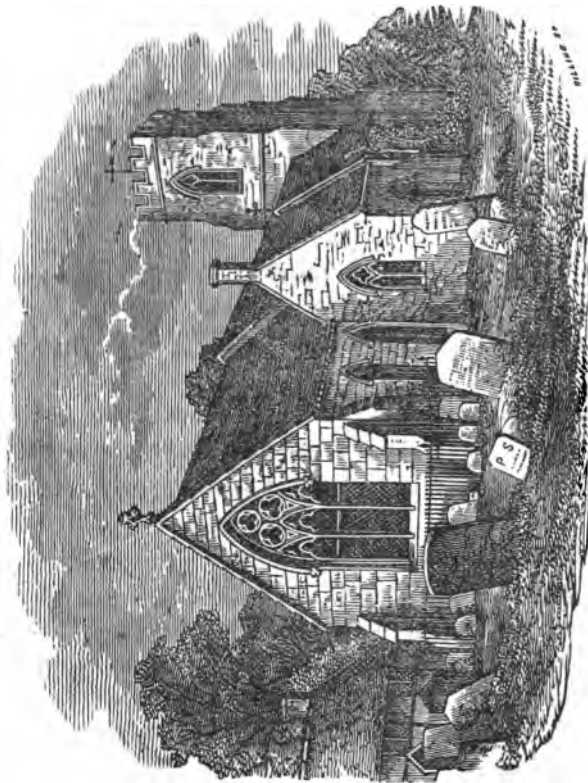
The re-building of the Chancel having been decided on, and plans of a careful restoration on the original foundations, with the addition of a Vestry, having been furnished by Mr. G. G. Scott, a faculty was obtained by the Rector, and Service with Holy Communion was celebrated for the last time in the old Chancel, on the evening of Whit-Sunday, 27th May, 1855. On the following morning the work of pulling down the old building was commenced; and the first stone of the new Chancel was laid on the 3rd July of that year, with a special service of prayer for God’s blessing on the undertaking.

During the progress of the work, very many friends contributed most kindly and liberally to the restoration

HISTORY OF WHITNASH.

of the building in the *beauty of holiness*: such contributions, when applied to special purposes, are recorded in the following pages.

But besides these offerings, the Rector has great pleasure in recording others, in past years—among these are a Communion table of carved oak, with rich and appropriate coverings, presented by some members of his own family; a beautiful service of Communion plate subscribed for by *all the Parishioners*, and a handsome font of Caen stone, given by a former



WHITNASH CHURCH, EAST EMD.

Curate as a memorial of his short, but gratefully remembered stay amongst us.

The exterior of the Chancel is of sandstone. The old stones were used again as far as they could be made available, and the remainder procured, by the kind permission of the Lords Leigh and Aylesford, from a quarry at Cubbington; while the interior has been lined with Bath stone instead of plaster. The larger part of the oak for the roof came from the woods of Stoneleigh, and was the gift of Lord Leigh. The carriage of the timber was kindly undertaken, free of expense, by Messrs. Cook, Palmer, Green and Dilworth, of Whitnash. The solidity and finish both of the masonry and carpentry reflect great credit on the builder, Mr. W. Ballard, of Leamington.

The monuments, brasses, and other memorials were removed with great care, and have been put back, as nearly as possible, in their former positions. On taking down the south wall, the head of a narrow lancet window, a *piscina* (or water drain for washing the holy vessels), and a single *sedile* (or seat for the officiating minister) were found—these have also been replaced as before, the architect being desirous that the restoration should be complete.

Among the ancient monuments which have been restored, are two small brasses of Benedict Medley and his wife, now inserted in the north wall. A brass tablet has been inserted below these figures, recording that the said Benedict Medley, clerk of the Signet to King Henry VII., and Lord of the manor of Whitnash, died A.D. 1504. His family possessed the manor of Whitnash for several generations: their arms are emblazoned in a window in the residence of the present Lord of the manor, Henry Eyres Landor, Esq., of Bishop's Tachbrook. Another small brass, inserted in the north wall, is the memorial of a former Rector, Richard Benet, who died, A.D. 1531. It con,

sists of the figure of a priest in his robes, holding the chalice, beneath is the inscription "**Hic loci sepelitur Dominus Richardus Bennet, artis laicæ magister, atque hujus quondam ecclesiæ diligens pastor qui satis concessit hii Die mensis Januarii, anno Domini mccccxxxi cuius misereatur Deus.***" The chalice now in use is an exact copy in its form and relative dimension of that in the hands of the priest, it was made by Mr. Skidmore, who also restored this brass. Immediately above this monument is one to Nicholas Greenhill, who was the first head master to Rugby school; the marble records that he was 40 years Rector of this parish; beneath the monument is a small brass plate with the following words:—

This Greenhill Periwigd with snow
Was levild in the spring
This hill ye nine and three did know
Was sacred to his king,
But he must down although so much divine
Before he rise, never to set, but shine.

There are likewise monuments to other Rectors, which have been replaced in their former positions. One, to the Rev. Ralph Kent, his son, and grandson, at the east end of the Chancel outside, of a soft and friable stone, had suffered so much from time and exposure to the weather, that another stone of harder texture has been substituted, and the inscription carefully copied. The fragments of the old stone are built into the wall of the steps leading to the chamber beneath the Vestry. In this chamber has been placed, by the

* In the above inscription there are certain abbreviations which have not been reproduced, the word **CONCESSIT** is spelt **COSESSIT**, and the termination **MISEREATUR DEUS** is for want of space written **MISEREAT D.**

kind liberality of one who formerly served his Diaconate with us, an apparatus for warming the Church with hot water.

The Chancel and Vestry with their entrances have been paved with plain black and red quarries: round those at the priest's door is the text, "*We will enter into thy gates with thanksgiving, and into thy courts with praise.*" The rich and beautiful encaustic tiles within the communion rails and against the east wall are the gift of Edward Wood, Esq., of Newbold Revel, Beneath the east window is the text, "*Holy, holy, holy, Lord God of hosts.*" (Is. vi. 3.) The foot-pace is bordered with black marble, and along the riser, in front, are the words, "*Draw near with faith;*" and, at the sides, "*In Hon Dei has Tess grati D. D.D. E. and E. H. W.* Immediately beneath the wall-plate, running the whole length of the chancel on both sides, are the words of the *Gloria Patri*, also in encaustic tiles. These tiles are the gift of the Rev. B. E. W. Bennett, formerly Curate of Whitnash.

The window in the south western corner is peculiar in its form and construction; it is divided by a stone transom into two compartments, the lower one being breast high, and the sill only twenty-four inches above the ground. Before the late restoration the lower compartment was built up with masonry; when this was cleared away, there was no trace of glass, but the remains of bolts and hinges showed that the opening was formerly closed by means of a wooden shutter opening inwards. The form, dimensions, and very stones of this window have been retained in the restoration, and the two compartments have been fitted with painted glass by Mr. W. Holland, of Warwick, at the expense of the Dowager Countess of Pembroke and the Countess of Dunmore. The upper com-

partment contains a medallion with the figure of our Saviour blessing little children—across it are given the references to the texts, St. Mark x. 14., St. Luke xviii. 16. *“Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God.”* The figures of the children are intended to be portraits. Above this medallion is a dove descending, emblematical of the Holy Spirit (St. Matt. ii. 16.) and below it, a cross with the symbols of the four Evangelists, (Ezek. i. 10., Rev. iv. 7.) In the lower compartment is another medallion representing the child Timothy studying a roll of scripture at his mother’s knee, while his grandmother stands listening behind. The words of the scripture are from the book of Proverbs, i. 7. *“The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction.”* Across this medallion are references to the texts, 2 Tim. i. 5., and 2 Tim. iii. 15. *“When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice, and I am persuaded that in thee also.—From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”* Beneath the medallion is the figure of a lamb standing on a Bible, in allusion to the *“Lamb of God which taketh away the sins of the world,”* (St. John i. 20.) The two compartments are united by a like border, and by the branches and foliage of the vine which form the groundwork of the window, and suggest the true vine (St. John xv. 1, 2.) whose fruitful branches we should be. Beneath is the inscription, ✠ TO THE GLORY OF GOD AND IN GRATEFUL REMEMBRANCE OF BLESSINGS HERE RECEIVED. CHARLES ADOLPHUS EARL OF DUNMORE, EASTER, 1854.

The middle south window was given by the surviving children of the late Mrs. Palmer, of Whitnash, as a memorial to their beloved mother and sister. It was executed by Messrs. Hardman, of Birmingham, and contains a group of the Agony in the garden of Gethsemane, our blessed Lord in the upper part praying and attended by an angel; and below, the three apostles sleeping. It is covered by a rich canopy, and supported by a pedestal of foliage work. Underneath are placed the words of our Lord. "*Not my will but thine be done.*" (St. Luke, xxii. 42.) the whole surrounded by a border of daisies. Beneath the window is an inscription on a brass plate, recording the dates of the decease of those to whose memory this window has been dedicated.

The south east window was put in as an offering by the Rev. T. R. J. Laugharne, formerly curate of Whitnash. It is an unusually small lancet, and contains under a single canopy a cleverly designed figure of St. Margaret, the name-saint of the Church. She is crowned with pearls (*Margaritæ*), and vested in a crimson cope. The dragon is under her feet, on the ground is introduced the daisy or *marguerite*, her usual symbol. Below is the monogram IHΣ (Ιησοῦς) and above XPΣ (Χριστός). At the foot of the window is the inscription: IN HONOREM DEI, IN ECCLESIE ORNAMENTUM, IN TEMPORIS HIC ACTI MEMORIAM. THOMAS, PRESBYTER ANGLICANUS, MDCCCLV.

The east window is also filled with stained glass, by Mr. Holland, of Warwick. The tracery of the upper part, contains angels with the symbols of the Holy Trinity, and scrolls, on which is inscribed JESU MERCY. In the south compartment of this window is a representation of the LAST SUPPER, above, are angels with the scrolls and the words, "*Behold the Lamb of God.*" (St. John i. 36.); and beneath the

inscription "*I am that bread of Life.*" (St. John vi. 48.) The north compartment contains the BAPTISM of Jesus Christ, on the scrolls of the angels above are the words, "*Allelujah, Allelujah,*" and beneath is written "*One Lord, one Faith, one Baptism.*" Eph. iv. 5.) The centre compartment contains a representation of the Ascension of our blessed Lord, and his disciples below, looking up to heaven. (Acts i. 2.) Around these compartments is a border of daisies, in allusion to the name of the Church, "*St. Margaret, marguerite* being the French, and mediæval Latin for a daisy. The painted glass in the tracery was paid for by the sale of work, by Mrs. J. R. Young; the rest of the window was contributed by pupils of the Rector, whose initials are inscribed on shields at the lower part of the border.

The north east window was put in by a nephew and niece of the Rector's, the Rev. Edmund Dickie Kershaw and his wife, as an offering to Almighty God on their marriage, which was solemnized on the feast of St. Mark, 1854. The general design of the window has reference to the words of Scripture, "*I am the vine, ye are the branches.*" (St. John xv. 5.), at the base is the inscription "*IN MEMORIAM FEST ST. MARCI,*" 1854; immediately above this, a vine springs up whose branches and foliage form the back-ground throughout the entire window. The centre medallion is in a geometrical form, that of a lozenge described in a quatrefoil, and contains for its subject, the marriage of Cana in Galilee. The general arrangement of the group is clever and reflects much credit on the artist. In the fore ground are introduced, as the principal figures, "*Our Lord,*" "*the blessed Virgin,*" and "*the Governor of the Feast,*" across the table are seated the bride and bridegroom with guests and attendants.

The dresses, waterpots, and vessels are copied from mediæval designs. The upper medallion contains the sacred monogram IHΣ, and in the lower one is introduced the Lion of St. Mark. The predominant colour is red, the border being in alternate blue and green divisions.

The remaining window on the north side was given as a thank offering for the escape of the Rector's pupils and family from an epidemic which visited the neighbourhood in the summer of 1856. It was designed by Mr. Alfred Bell, of London, and represents the staying of the plague at the threshing floor of Ornan the Jebusite (1 Chron. xxi. 14–27.) In the lower part are mothers weeping over their children who have been struck with the plague; immediately above, on one side, is David praying with his crown on the ground, and at the other side the threshing-floor, with sheaves of corn; while higher still is Mount Sion, and the angel with a drawn sword above it: a hand issuing from a cloud arrests the angel as if bidding him "*Put his sword again into the sheath thereof.*" 1 Chron. xxi 27. Beneath the window is the inscription: IN HON. DEI, SALVIS PUERIS GRATI PARENTES D. D.D. MDCCCLVI.

The Vestry window was put in at the expense of Mrs. Cook and Mr. Thomas Cook, Churchwarden; it is of two lights, executed by Holland, of Warwick, of quarries, surmounted by a quartrefoil, containing the words PUT ON CHRIST, surrounded by a crown of thorns, and in the four corners golden crowns with daisies (*marguerites*) springing from them. The words PUT ON CHRIST, alludes to the robe with which every Christian should be clothed: "*Put ye on the Lord Jesus Christ.*" (Rom. xiii. 14.) "*As*

many of you as have been baptized unto Christ, have put on Christ. (Gal. iii. 27.)

The communion rails, are the gift of the family of the late Matthew Wise, Esq., of Shrublands, and consist of six brass standards supporting an oak rail. The standards are beautifully wrought, and very substantial, but do not intercept the full effect of the rich encaustic tiles behind them. The kneeling cushions at the table are the work of the late Mrs. Joseph Wood, of Leamington, they are of crimson cloth, and have the device of the daisy (*marguerite*) at the corners worked in silk. The foot-mats are worked in wool by Mrs. Meredith, and the kneeling cushions at the communion rails by the Countess of Dunraven. The whole of the needlework is most beautifully and carefully done.

The Vestry has been so built as to form the termination of a north aisle, should such an addition to the Church be required.

The chancel was opened after its re-construction, at Ascensiontide, 1856, with special services, at which sermons were preached by the Rev. Dr. Hook, Vicar of Leeds, (now Dean of Chichester); by the late Rev. Thomas James, Vicar of Theddingworth; by the Rev. Francis Flemyng, late Military Chaplain at the Cape of Good Hope and Mauritius; and by the Rev. F. Leigh Colvile, Vicar of Leek Wootton. A large number of Clergy and Laity attended; and the collections in aid of the restoration fund, amounted to upwards of £70.

Since that date various additions have been made to the Chancel completing the architect's plans, and adding to the beauty of the Church. A sweet-toned organ, with eight stops, pedals, and Venetian swell, was given to the Church in the year 1857, by Edward Wood, Esq., of Newbold Revel, in this county; it was

built by Messrs. J. W. Walker, of London, and was first used on the 29th of October, 1857, the birthday of Edward Herbert Wood, only son of the donor. It is placed in the vestry, and will be heard to much greater advantage when a north aisle shall have been added to the Church. An oak screen now divides the vestry from the Chancel which has been furnished with well-carved solid oak seats; the greater part of these seats were carved by Mr. Whitehead, of Leamington, from natural foliage—oak, ivy, passion-flower,, wheat, &c. The most recently placed seat, that nearest the pulpit, was given by four of the Rector's pupils, and the foliage carved on it was intended to commemorate his gift; the Shamrock for an Irish boy, the Lily as being the crest of another boy, the Thunbergia, an Indian creeper, marking one who was born in Calcutta, and an oak branch, standing for one whose home is in Needwood forest.

A BEAUTIFUL STONE PULPIT was placed in Whitnash Church, in the summer of 1862. It was designed by G. T. Robinson, Esq., the Archidiaconal Architect. The masonry and mouldings were prepared by Mr. Price, Wood-street, Leamington, and the carving of all the various parts,—the angel, the panels, and the ornaments throughout, were designed and executed by a young lady, a friend of the Rector's. It is octangular in form, with small columns of red Devonshire marble around the shaft, and similar columns dividing the panels of the upper part. The capitals of these columns are carved after natural foliage, those round the shaft being representations of elm, convolvulus, oak, and mallow, and those of the columns between the panels of holly, hawthorn, fern, lily of the valley, and columbine. Round the base of the Pulpit, immediately above the lower capitals, is



THE STONE PULPIT IN
WHITNASH CHURCH.

carved a wreath of ivy of great depth and boldness, while groups of daisies, in allusion to the name of St. Margaret, are arranged along the different mouldings. The upper part of the Pulpit is divided by marble shafts into five panels, and in each of these panels is carved in very high relief a group of flowers emblematical of some circumstances of our blessed Lord's life. The first panel contains the lily and the rose, referring to the Nativity and Maternity of our Lord; the second, a group of water plants to signify His Baptism; the third, a branch of vine with ears of wheat, to typify the other Sacrament; the fourth panel has the passion flower and a crown of thorns, to represent the Life and Death of Jesus; and the fifth, the pomegranate and a palm branch to signify Royalty and Victory. Immediately in front of the Pulpit, beneath the book-rest, stands an angel with spread wings holding a scroll, on which are written the words, "FEAR GOD, AND GIVE GLORY TO HIM." being a portion of the message conveyed by the angel described in Revelations, xiv., verses 6 and 7:—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, 'FEAR GOD, AND GIVE GLORY TO HIM;' for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." At the base of the five panels is inscribed in bold letters the text—"JESUS CHRIST: THE SAME: YESTERDAY: TO-DAY: AND FOR EVER."

The following appropriate poem was written by the Rev. T. R. I. Laugharne, sometime curate of Whitnash, who also presented the painted window, representing St. Margaret on the south side of the Chancel. The Rev Mr. Laugharne is well-known by our parish-

ioners as the writer of some of our Church hymns, and of various poetical contributions to our village magazine. In the sermon at the opening of the organ, the preacher quoted from Milton's *Il Penseroso*, a description of the effect of music and architecture, as helping to consecrate the services of prayer and praise. He cited the lines as written by our *well-known Puritan Poet*, an expression which some of the village hearers understood as applying to the Rev. Mr. Laugharne, *our well-known Curate and Poet* :—

On the Stone Pulpit,

IN WHITNASH CHURCH.

LILY pale, and pure, and true :—
 ROSE of rich and heavenly hue :—
 PLANTS that in the living flood
 Bathe their every leaf and bud ;—
 EARS of WHEAT that intertwine,
 With CLUSTERS of the blushing VINE ;—
 PASSION FLOWER that does not scorn
 To be linked with CROWN of THORN ;—
 PALM BRANCH and POMEGRANATE bell
 Of triumph and a throne that tell ;—
 Carven deep in hallowed stone
 Mark these flowers and leaves, each one,
 Wrought by maiden fingers fair,
 With loving zeal, and pious care,
 To beautify this house of prayer ;
 Responsive to the angel's hymn
 FEAR GOD AND GLORY GIVE TO HIM.
 And as thou lookest strive to learn
 The lessons faith may here discern,

And trace with reverential eye
 In each a solemn mystery :
 Nor let thy heart untouched, refuse,
 The impress of their gracious news :
 But rather be there graved thereon,
 (As upon a living stone)
 Sermons that these stones are preaching,
 Truths these flowers and leaves are teaching :
 How in GOD'S all-wondrous plan
 Of love, to rescue ruined man,
 The Saviour deigned for thee to leave
 Bliss thy heart cannot conceive ;
 And the Eternal thought not scorn
 To be of lowly Virgin born :
 That for thee he stooped from high,
 A sorrowing man to live and die : Isaiah liii.
 That for thee He bent His will,
 Each righteous precept to fullfil ; St. Matt. iii, 13 15.
 That in the wilderness He stood
 To be baptised in Jordan's flood,
 And Mystic virtue thereby gave Vide Prayer in the
Baptismal Service.
 For ever to the cleansing wave :
 That for thee the bread of heaven St. John vi.
 In mercy He himself hath given :
 That with Him the living Vine,
 His loving members He doth twine :
 And His blood in sacrifice
 The Wine of life for aye supplies :
 That for thee He bowed His head,
 Reckoned free among the dead ; Psalm lxxxviii, 5.
 Himself, awhile to death a slave,
 From endless death thy soul to save :
 That for thee He rose again,
 Evermore to live and reign :

While triumphant voices tell,
 He hath conquered death and hell,
 And ascending up on high
 Captive led captivity.
 (There for thee He intercedes,
 There for thee in mercy pleads :
 There, whenever thou dost pray,
 He doth hear thee day by day).
 Thus these flowers and leaves are teaching,
 Thus these stones of Him are preaching :
 Him whose name His word records
 Kings of kings, and Lord of Lords ;
 JESUS CHRIST that changeth never,
 THE SAME OF OLD, TO-DAY, AND EVER.

The same young lady who carved the Pulpit executed also the capitals in Bath stone of the two columns adjoining, projected for a bay of a new south aisle. The capital nearest the Pulpit, represents a bold wreath of ivy, with birds tending their nest; the farther capital, the leaves of the common way side Arum, or Lords-and-ladies. A very bold stone carving just above the Reredos at the east end of the Church, has also been executed by the same artist; it consists of two panels, one on either side of the east window, connected by a moulding of vine leaves and coloured marble bosses. The subject of the panel on the north side is the offering of Abraham on Mount Moriah. Isaac is represented as bearing the wood for the sacrifice—Abraham building up the altar, and the ram caught by its horns in a thicket. The panel on the south side represents our blessed Saviour bearing His cross, with Mary kneeling in the foreground, and the Roman soldiers

standing behind. These are surmounted by a cornice of passion-flowers, with a course of daisies running down the sides. Large bosses of fluor spar in spirals of alabaster give richness and colouring to the whole.

In the course of this present year (1865) the following additions have been made to the Church. A handsome Reading Desk, the gift (in part) of Masters Gerald and Richmond Ritchie; an Oak Lectern, revolving on an iron standard, the gift of Arthur Witherby, Esq., of Stonifers, Reigate; and two Oak Chairs, one of them given by T. M. Everett, Esq., of Magdalen College, Oxford. The Reading Desk is carved boldly in oak, with the words "LORD, HEAR OUR PRAYER" in front, while the seats on either side have crimson drapery hanging from the brass rods, which give richness and colour to the Chancel arch beneath which they are placed, and carry the eye in one unbroken line of richly-carved oak and stone, round the whole circuit of the Chancel.

A fund is now being collected for the restoration and enlargement of the nave, and a plan for a south aisle of two bays, or for a north aisle of four bays, *i.e.* of half the length on the south side, or of the whole length of the Church on the north side, has been furnished by Mr. G. T. Robinson, but as each bay is estimated to cost upwards of £125, it is to be feared that the parish will have to wait long before such an addition can be made. A sum of upwards of £70 has been collected, and is placed in the Bank at interest, under the joint names of the Rector and Churchwardens as Trustees.

This fund (from which also the cost of erecting the pulpit was defrayed) is to be devoted solely to the restoration and enlargement of the body of the Church.

All the cost of re-building and decorating the Chancel, has been defrayed by the Rector and his own personal friends. It is hoped that at no distant period, the whole Church may be restored in the beauty of holiness, and with enlarged accommodation suited to the growing population, which has nearly doubled in the last twenty years.

THE CHURCH-YARD is a quiet nook, filled with the remains of more than thirty generations of former inhabitants. Few, however, of the memorials of the dead date from a century and a half ago; and the oldest stones are so corroded by the action of time, that their inscriptions are almost effaced. There are many monuments of the Eyres family, but though this family is known to have had property in the parish since the thirteenth century, none of the inscriptions are more than one hundred and fifty years old. Immediately behind their monuments, to the north east of the Chancel, is a tomb-stone to a young person named Catherine Bodington, who died in the year, 1725, and whose fate may prove of some interest, as the inscription on her monument implies that she died of love. The front of the stone contains a head, possibly intended for a portrait, with ribbons tied in knots, and the inscription tells the name, age, and parentage of the young lady. On the back of the stone are inscribed two stanzas of very rustic poetry:—

Here fast asleep a virgen lies,
None of ye foolish, but the wise,
In expectation of that day
When Christ shall quicken her dead clay.

HISTORY OF WHITNASH.

All you yt come, my grave to see,
Take warning here and learn by me,
And let not true love break your heart,
Then death will seas and you'l depart.

Among the crowd of other tomb stones are two stone crosses, in memory of children who were baptized on the first occasion on which our present font was used, in water from the River Jordan. One fell asleep in early childhood, the other at the age of eleven and a half years; the following stanzas, by a niece of the Rector's, which appeared in the *Whitnash Magazine* for March, 1862, refer to these tomb stones, and may be of interest to visitors to our country Church-yard:—

The Two Graves.

I know an old, grey, village Church,
It stands amidst the trees;
The music of its matin bell
Is borne upon the breeze.

And when the western sky is red,
The shadows growing long,
How soft and quiet is the voice
That calls to even-song.

Here Sainted Margaret's tower keeps watch
O'er all the "Holy dead;"
We pass them, friends and kinsmen dear,
When that narrow path we tread.

HISTORY OF WHITNASH.

And all around we see the Cross.
The rose and lily fair ;
They tell of the wounds and purity,
And the love of our Master dear.

Sweet types are they of the sleep of death,
So quiet and unbroken :
Till as fair flowers, we rise again,
Signed with our Saviour's token.

And here apart two little graves,
And crosses twain of stone,
Where oft I see at even-tide
A little maid alone.

Whate'er the season of the year,
A crown is always seen ;
Fair flowers in the summer time,
White winter's evergreen.

One Sunday, in St. Margaret's font,
Three babes were washed from sin,
The Shepherd opened wide his fold,
And took three lambs within.

No spot had stained the lily-robe,
Which pure she had to keep ;
When, laying down her little head,
The first lamb fell asleep.

They bear her^e to her little grave,
Her parents following slow :
The spot where brightest shines the sun,
The earliest daisies blow.

HISTORY OF WHITNASH.

They lay her body in the earth,
The Holy Prayers are said ;
They place a lily at her feet,
A cross above her head.

Each holy Feast that cometh round,
Be it or dark or fair,
There hangs the sign of victory won,
A garland twined with care.

The next, eleven years and more,
Did boldly face the strife ;
Then, wearied with the combat fierce,
Sighed out a guiltless life.

The earth and sky, field, flower, and tree,
A holy calm did breathe,
When him to his last home they bear,
On that quiet summer eve.

And now athwart his lowly mound
The Cross its shadow throws :
They place a cross above his head,
And at his feet a rose.

So Sabbath days, at matin bell,
I see a maiden there,
And Sabbath days, at even-song,
A garland fresh and fair.

A brother and sister born in Christ,
Doth my little maiden own ;
And musing there between those graves,
Thanks God for mercies shewn.

THE VILLAGE consists of about eighty tenements, scattered somewhat irregularly along a road, stretching north and south on either side of the Church. Some of the farm houses and cottages are of great antiquity; the timber frame-work of the house occupied by Mr. Palmer, bears the date of 1620 and 1642; but the massive masonry of the chimneys in several other buildings, point to a date still more remote. Thus, the village, retaining its rural character although so near the rapidly increasing town of Leamington, strikes the visitor by its seclusion, antiquity, and picturesque irregularity. An intelligent and travelled American writer. Nathaniel Hawthorne has chosen



Whitnash as a type of an English village. In his sojourn at Leamington, he had occasionally walked along the road and footpath leading to our ancient Church and village, which he describes in the following extract from "Our old home." The book was probably written on his return to his own land, for the author makes several blunders in his description: such as calling the old tree on the village green, a Yew instead of an Elm, and speaking of the stocks, which were in frequent use some thirty or forty years ago, as the mouldering relics of a bygone age.

HISTORY OF WHITNASH.

Moreover, railways have not only been heard of by its inhabitants, but the Great Western traverses the parish from end to end; and instead of the unchanging and unchangeable succession of the same families from century to century, we have scarcely a household that can trace its residence in the village by tradition and the registers beyond three and four generations. His visits appears to have been paid in the year, 1865, as he speaks of the excavation which was then made for the foundation of the vestry and the vault beneath it. This description was printed in the *Whitnash Magazine* for May, 1864, and a copy forwarded, with remarks on some of its inaccuracies to the author, shortly after its publication; but he was at that time suffering from the illness, which terminated within a few months in his death. It is, therefore, with a melancholy interest, that this description of our village, by an author now no more, is here reprinted:—

“The village of Whitnash, within twenty minutes’ walk of Leamington, looks as secluded, as rural, and as little disturbed by the fashions of to-day, as if Dr. Jephson had never developed all those parades and crescents out of his magic well. I used to wonder whether the inhabitants had ever yet heard of railways, or at their slow rate of progress, had ever reached the epoch of stage coaches. As you approach the village, while it is yet unseen, you observe a small overshadowing canopy of elm-tree tops, beneath which you almost hesitate to follow the public road, on account of the remoteness that seems to exist between the precincts of this old world community and the thronged modern street out of which you have so recently emerged. Venturing onward, however, you soon find yourself in the heart of Whitnash, and see an irregular ring of

ancient rustic dwellings surrounding the village green, on the one side of which stands the Church with its square Norman tower and battlements, while close adjoining is the vicarage, made picturesque by peaks and gables. At first glimpse, none of the houses appear to be less than two or three centuries old, and they are of ancient wooden-frame fashion, with thatched roofs, which gives them the air of birds' nests, thereby assimilating them to the simplicity of nature.

"The Church tower is mossy and much gnawed by time; it has narrow loopholes up and down its front and sides, and an arched window over the portal, set with small panes of glass, cracked, dim, and irregular, through which a bygone age is peeping out into daylight. Some of those old, grotesque faces, called gargoyles, are seen on the projections of the architecture. The Church-yard is very small, and is encompassed by a gray stone fence that looks as ancient as the Church itself. In the front of the tower, on the village green, is a yew-tree of incalculable age, with a vast circumference of trunk, but a very scanty head of foliage, though its boughs still keep some of the vitality which perhaps was in its early prime when the Saxon invaders founded Whitnash. A thousand years is no extraordinary antiquity in the life time of a yew. We were pleasantly startled, however, by discovering an exuberance of more youthful life than we had thought possible in so old a tree; for the faces of two children laughed at us out of an opening in the trunk, which had become hollow by long decay. On one side of the yew stood a frame-work of worm eaten timber, the use and meaning of which puzzled me exceedingly, till I made it out to be the village stocks: a public institution, that in its day, had hampered many a pair of shank bones now crumbling in the adjacent Church-

yard. It is not to be supposed, however, that this old fashioned mode of punishment is still in fashion among the good people of Whitnash. The vicar of the parish has antiquarian propensities, and has probably dragged the stocks out of some dusty hiding place, and set them up on their former site as a curiosity.

"I disquiet myself in vain with the effort to hit upon some characteristic feature, or assemblage of features, that shall convey to the reader the influence of hoar antiquity, lingering into the present daylight, as I so often see it in these old English scenes. It is only an American who can feel it; and even he begins to find himself growing insensible to its effect, after a long residence in England. But while you are still new in the old country, it thrills you with a strange emotion to think that this little Church of Whitnash, humble as it seems, stood for ages under the Catholic faith, and has not materially changed since Wickliffe's days, and that it looked as gray as now in Bloody Mary's time, and that Cromwell's troopers broke off the stone noses of those same gargoyles that are now grinning in your face. So, too, with the immemorial yew tree: you see its great roots grasping hold of the earth like gigantic claws, clinging so sturdily that no effort of time can wrench them away; and there being life in the old tree, you feel all the more as if a contemporary were telling you of the things which have been. It has lived among men, and been a familiar object to them, and seen them brought to be christened and married and buried in the neighbouring Church and Churchyard, through so many centuries that it knows all about our race, so far as fifty generations of the Whitnash people can supply such knowledge.

And after all, what a weary life it must have been for the old tree! Tedious beyond imagination! Such,

I think, is the final impression on the mind of an American visitor, when his delight at finding something permanent begins to yield to his western love of change, and he becomes sensible of the heavy air of a spot where the forefathers and foremothers have grown up together, intermarried and died, through a long succession of lives, without any intermixture of new elements, till family features and character, are all run in the same inevitable mould. Life is there fossilized in its greenest leaf. The man who died yesterday, or ever so long ago walks the village street to-day, and chooses the same wife he married a hundred years since, and must be buried again to-morrow under the same kindred dust that has already covered him half-a-score of times. The stone threshold of his cottage is worn away with his hobnailed footsteps, shuffling over it from the reign of the first Plantagnet to that of Victoria. Better than this is the lot of our restless countrymen, whose modern instinct bids them tend always towards "fresh woods and pastures new." Rather than such monotony of sluggish ages, loitering on a village green, toiling in hereditary fields, listening to the parsons' drone, lengthened through centuries in the gray Norman Church, let us welcome whatever change may come, change of place, social customs, political institutions, modes of worship,—trusting, that, if all present things shall vanish, they will but make room for better systems and for a higher type of man to clothe his life in them, and to fling them off in turn. Nevertheless, while an American willingly accepts growth and change as the law of his own natural and private existence, he has a singular tenderness for the stone-incrusted institutions of the mother country. The reason may be (though I should prefer a more generous explanation) that he recognizes the tendency of these hardened

forms to stiffen her joints and fetter her ankles, in the race and rivalry of improvement. I hated to see so much as a twig of ivy wrenched away from an old hall in England. Yet change is at work, even as such a village as Whitnash. At a subsequent visit, looking more critically at the irregular circle of dwellings that surround the yew-tree and confront the Church, I perceived that some of the houses must have been built within no long time, although the thatch, the quaint gables, and the old oaken framework of others diffused an air of antiquity over the whole assemblage. The Church itself was undergoing repair and restoration, which is but another word for change. Masons were making patchwork on the front work of the tower, and were sawing a slab of stone and piling up bricks to strengthen the side wall, or possibly to enlarge the ancient edifice by an additional aisle. Moreover, they had dug an immense pit in the Church-yard, long and broad, and fifteen feet deep, two thirds of which profundity were discoloured by human decay, and mixed up with crumbly bones. What this excavation was intended for I could not imagine, unless it were the very pit in which Longfellow bids the "Dead Past bury the Dead," and Whitnash of all places in the world were going to avail itself of our poet's suggestion:—if so, it must needs be confessed that many picturesque and delightful things would be thrown into the hole, and covered out of sight for ever."

As Mr. Hawthorne remarks "The tall overshadowing canopy of elm tree tops" hides the village from the eye, and thus a stranger testifies to the correctness of its ancient name, "the place near the wood." And the timber from these Whitnash elms, used in former years to command a higher price, than from any other place in the neighbourhood. It might have been

thought that so close a surrounding of high trees would have rendered the village somewhat damp and unhealthy, but this is not the case. Twice in the last few years, in 1849, (the year of the cholera) and in 1857, there was not a single death in the Parish, and the average of many years shews a lower rate of mortality than the most favoured localities quoted by the Registrar General. The ground slopes down from the village towards the brook, which divides the parish from Radford Seméle, and a pleasant foot-road leads across the fields to that village. The brook running through the rich meadows, has a bad character from huntsmen, on account of its treacherous sides, but its banks are shady and pastoral, and the following poem, by a foreign friend, shews that its simple beauties have not been unsung in verse:—

Whitnash Brook.

Il est, non bien loin de la ville,
 Auprès d'un village tranquille,
 Que j'aime à visiter souvent ;
 Là bas, au pied de la colline
 Dont la pente légère incline,
 Comme les blés mûrs sous le vent ;

Il est, perdu dans la verdure,
 Un clair ruisseau dont l'onde pure
 Coule avec mystère et sans bruit ;
 A travers l'ombre de la rive,
 A peine la lumière arrive
 Dorer le sable de son lit.

Son eau lente qu'un rien arrête,
Comme un beau rêve de poète,
Se repand en mille détours ;
On dirait qu'à regret il laisse,
Les lieux fortunés qu'il caresse
Dans les caprices de son cours.

L'herbe humide de la prairie,
Etale, brillante et fleurie,
Son tapis aux riches couleurs ;
Et la légère demoiselle
Effleure, du bout de son aile,
La tige mouvante des fleurs.

Sur ses bords ombreux, l'oiseau pose
Son nid, où chaudement repose
Le doux espoir de nos printemps ;
Et pendant que dort sa couvée,
Il fait, caché sous la feuillée,
Entendre ses plus joyeux chants.

Petit ruisseau, à l'onde claire,
Coule en paix, coule avec mystère,
Comme un désir secret du cœur ;
Comme l'emblème d'une vie,
Qui se passe, humble et sans envie,
Dans le silence du bonheur.

A. Bernard.

THE PARISH, which contains 1242 acres, is bounded on the east by the brook, which divides it from Radford; on the south by the Fosse Road, which separates it from Harbury; on the west by the parishes of Tachbrook and St. Nicholas, Warwick; and on the north, by Leamington Priors. It is nearly three

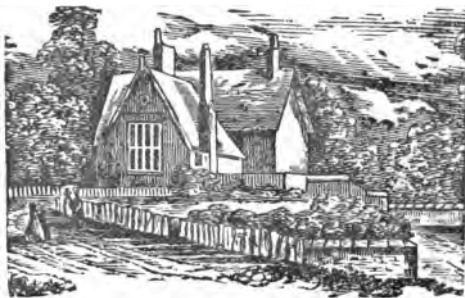
mile long, by half-a-mile broad, and is traversed its whole length by the Great Western Railway. Before the year 1850, the Parish was open field land, subject to rights of pasturage in common at certain seasons of the year, but in 1850, the Enclosure Commissioners made an award, by which the land was divided among the various freeholders.

The MANOR of Whitnash was possessed by Hunfridus, in the time of William I. His son or grandson, Atrop Hastings, possessed it in the reign of Henry I. Sir Thomas de Haseley was Lord of the Manor in the reign of Edward I. He held the Manor by the service of half a knight's fée, save four-shillings. He also possessed a mill and dam, the site of which is in the uneven fields by the brook, near the northern boundary of the parish, and known as Mill-dam field. The mill is described as supplied by "a great pool," which must have been fed by the brook. Sir Thomas de Haseley apparently bought this mill of the family of Semele, of Radford, who constructed it;—for it is recorded that Geoffrey de Semele gave two-shillings a year to the hospital of St. John, of Warwick, as part of the rent of his mill in the parish of Whitnash. A similar pool, made by the damming up of a brook, still exists in the neighbouring parish of Chesterton. At this same period the Knights Hospitallers had four tenements in Whitnash, given to them by Atrop Hastang.

In the reign of Edward III., the Haseleys passed the Manor away to Thomas Savage, of Tachbrooke Mallory, by deed, dated on the Feast of St. Lucy. A.D. 1347. And his descendants granted it to Benedict Medley, of Warwick, in the reign of Richard III., A.D. 1485. By parchments in the possession of the present Lord of the Manor, Henry

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Eyres Lander, Esq., it appears that four years later, *i.e.* A.D., 1489, John Erdeley Abbot of Kenilworth, made a grant of certain pasture and arable lands in Whitnash, —comprising Milledome, Morsepool, Bricklade, Montrehill, &c., to the same Benedict Medley, who thus became possessed of a large portion of the parish. Benedict Medley left a son and heir, aged 23 years, and the Manor continued in his family till the reign of James I., when it was passed by Clement Medley, A.D. 1605, to Robert Wale, Gent., and at his death, in 1624, the Manor seems to have reverted to the family of Savage, of Tachbrook, Mr. John Eyres, of Whitnash, being executor to his will. In the year 1719, the manor was held by Edward Willes, of Newbold Comyn, and a hundred years later, in 1826, it was purchased from his great grandson, by Henry Eyres Lander, Esq., the present Lord of the Manor and the representative of the families of Eyres, of Whitnash, and of Savage of Tachbrook.



An excellent SCHOOL was built and endowed in the year 1860, at the sole expense of Henry Eyres Lander, Esq. It consists of a convenient School-room, and a teacher's residence with all suitable premises. The trust deed makes due provision for the management of

the charity under three trustees, specially requiring that the children of agricultural labourers shall receive a sound elementary education, on the payment of one-penny a week. For the purposes of maintaining this Trust Mr. Landor settled an endowment of £1200 in the funds, producing £36 a year. There is also an old endowment of £2 a year for the education of the poor of Whitnash, payable from the estate of Joseph Townsend, Esq., at Alveston, which has been recovered by the kind vigilance of Mr. Landor. This endowment was left by Nicholas Chamberlain, nephew of the Rev. Nicholas Greenhill, Rector, who died A.D. 1690, and whose monument is outside the south side of the Chancel wall.



THE RECTORY of Whitnash was until the Reformation, in the gift of the Abbey of St. John's, at Kenilworth. It was valued in the king's books at £5 9s. 9½d. It is now in the patronage of Lord Leigh, of Stoneleigh, having come into his family from Sir William Bromley, of Baginton, Speaker of the House of Commons. The tithes were commuted A.D. 1843. to a rent charge of £280 a year; and fifty-two acres of Glebe are attached to the Rectory.

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Subjoined is a list of the Rectors fro the year 1300 to the present date:—

Simon de Rideswell	. . .	June, 1300.
Henry de Compton	. . .	April, 1302.
Osbert de Banbury.	. . .	December, 1326.
Thomas de Brayles.	. . .	May, 1332.
William de Wigorn	. . .	July, 1336.

In 1349, John de Whitnash was Vicar of Radford.

William Comyn, de Newbold	. . .	January, 1352.
William de Souche.	. . .	April, 1358.
William de Feryby	. . .	June, 1372.
John Brigstock	. . .	August, 1378.
Thomas Durich	. . .	July, 1393.
John de Magna Cotes	. . .	June, 1398.
John Normanby	. . .	March, 1406.
Willam Smyth	. . .	July, 1445.
Richard de Gaydon.	. . .	October, 1453.
Robert Beverley	. . .	December, 1483.

Richard Bennet { also Vicar
of Leamington } October, 1492.

Edward Bolyfant	. . .	January, 1534.
Humphrey Weyring	. . .	October, 1554.
Ralph Kent	. . .	February, 1572.
Nicholas Greentill.	. . .	April, 1609.
Thomas Holyoke	. . .	April, 1650.
Richard Byles	. . .	August, 1675.
Emmanuel Langford	. . .	September, 1690.
Richard Farmer
Thomas Morse	. . .	February, 1732.
Charles Woolsey Johnson	. . .	April, 1786.
Edward Willes	. . .	March, 1829.
Charles Samuel Twisleton	. . .	April, 1833.
Leopold Erasmus Dryden	. . .	September, 1842.
James Reynolds Young	. . .	February, 1846.

Outside the east end of the Chancel, is a monument put up by John Kent, A.M., *Rector* to his father, Abraham Kent, and his grandfather, Ralph Kent, but no mention is made of his Incumbency in the records of the Diocese of Lichfield. From the above list it will be noticed that many of the Rectors were natives of places near at hand, as *Henry de Compton, Thomas de Brayles, Osbert de Banbury, William Comyn de Newbold, and Richard de Gaydon*. It may also here be mentioned, that in the year 1349, a certain John de Whitnash was Vicar of Radford. It appears too that some of the later Rectors must have been very long-lived, as Richard de Gaydon held the living thirty years. Richard Bennet, who was also Vicar of Leamington, held it for forty-two years—Ralph Kent, for thirty-seven years, Nicholas Greenhill; forty-one years—Thomas Morse, fifty-four years. But their lives though long, were uneventful, and they have left behind but scanty records of their existence. We have the monument of Richard Bennet which tells how he was for forty years “the diligent pastor” of this parish. Nicholas Greenhill, Demy of Magdalen College, Oxford, was elected first head-master of Rugby school, at the age of 21 years, in 1602, and Rector of Whitnash seven years later. Here apparently he subsequently lived and died, for his monument was erected in our Chancel by “his loving wife.” In 1720, the Parish Register tells us that Mr. Humphrey Jones was buried here, being Curate of Whitnash and Vicar of Leamington. By his residence in the old Glebe house, and his burial in our Church-yard, it is implied that he considered the Curacy of Whitnash at that time more important than his Vicarage of the neighbouring village of Leamington. In the same old house dwelt, doubtless, the last clergy-

man who was resident in the parish before the present incumbent, Thomas Morse, Rector of Whitnash for upwards of fifty years. A monument in the Chancel records that, with his wife and seven children, he is buried in the ground beneath. From his death till the year 1846, a space of more than sixty years, there was no resident clergyman in Whitnash. The Hon. and Rev. S. W. Lawley then came to pass the year of his Diaconate in the parish as Curate to the Rev. J. R. Young. In that same year on Whit-monday, June 1st, the foundation stone of a new Rectory House, was laid by



Margarette Lady Leigh, and within twelvemonths the house was finished and ready for occupation. It is situated on rising ground, some fifty or sixty feet above the Great Western Railway, seventy or eighty feet above the Whitnash brook, and commands a varied and pleasant view on almost every side.

At the time of the enclosure, 1850, four acres were set apart as ALLOTMENT GARDENS for the poor of Whitnash, subject to a payment of £8 a year to different landowners. This land is divided into thirty eight gardens, and let nominally at the rate of £4, but virtually at the rate of £3 an acre to the Cottagers.

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The management of these gardens is in the hands of the Rector and three others as allotment Wardens.

The POPULATION of Whitnash at the last census in 1861, was 392. In 1811, it was 203, shewing that in half a century, the number of inhabitants has been nearly doubled, but this is not to be wondered at, since in the same time the population of Leamington has increased from 543 to upwards of 17,000. It is only within the last year that a native of Whitnash died, who assisted his father as enumerator for the villages of Whitnash and Leamington in 1801. At that date, the population of Leamington Priors, without Newbold Comyn, was rather less than that of Whitnash.

Population of Whitnash at the Census of

1811	..	203.	1831	..	273.	1851	..	346.
1821	..	260.	1841	..	313.	1861	..	392.

The distance of Whitnash from Leamington has generally been calculated roughly at one mile. The exact distance, however, by measurement between the two Post-offices is 1986 yards, or one mile and 176 yards. This makes the distance from most of the houses in the village to the Post-office and Railway Stations, about one mile and a quarter.

The Parish of Whitnash has also its Choir Association, Infant School, Lending Library, Missionary Association, Clothing and Children's Clubs, &c., under various managements; and a Parish Magazine, published monthly, in which the rules, reports, and balance sheets of these different societies and of Subscriptions for various purposes are duly recorded. Such a balance-sheet was published in the Whitnash Magazine for September, 1862, giving a list of contributors to the

Church Restoration Fund up to that period, and an account of the Receipts and Expenditure connected with the putting up of the Stone Pulpit and the alterations necessary for that purpose. The accounts shewed a balance of £36 8s. 2d. in the Leamington Bank, in the names of the Rector and Churchwardens, as a deposit at interest. Since the date at which those accounts were submitted to the Vestry, (August 27th, 1862), the balance in hand has been nearly doubled. A Concert given in April, 1864, added £17 6s. 3d. to the fund, and contributions from various friends, with the interest allowed at the Bank, has raised the balance to £71 9s. 4d. To this amount will be added any profits from the Industrial Exhibition and the Sale of Needlework.

